

INAUGURATION

OF

Milton Valentine, D. D.,

AS PRESIDENT OF

PENNSYLVANIA COLLEGE,

GETTYSBURG, PENN'A.



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DECEMBER 21, 1868:

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## STATEMENT.

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PENNSYLVANIA COLLEGE was organized in 1832. Rev. C. P. KRAUTH, D. D., was chosen as its first President, and served until the fall of 1850, when he resigned, to accept the chair of Biblical Philology and Ecclesiastical History in the Theological Seminary at Gettysburg, Pa. The vacancy was filled by the election of Rev. H. L. BAUGHER, D. D., who had been a Professor in the College from the time of its organization, whose Presidency continued until his death in April, 1868.

At a special meeting of the Board of Trustees, May 15, 1868, Rev. M. VALENTINE, D. D., Professor of Ecclesiastical History in the Theological Seminary, was elected as his successor. Unwilling at once to accept the position, the Board secured his consent to discharge its duties during the Summer Session, while holding the call under advisement.

At the regular meeting of the Board in August following, Dr. VALENTINE declined the call to the Presidency. He was, however, unanimously re-elected, and his consent to accept secured.

A Committee was then appointed to make arrangements for his inauguration, which took place on the 21st of December, 1868, in the College Church. The exercises of the occasion were opened with Music by the Choir, and Prayer by Rev. Dr. S. S. SCHMUCKER, after which followed the Addresses which are herewith published by order of the Board of Trustees.



# ADDRESS OF HON. M. McCLEAN,

PRESIDENT OF THE BOARD OF TRUSTEES.

To the friends of Pennsylvania College, the present occasion is fraught with exceeding great interest. Founded in the wants of the Church, this Institution has well supplied those wants, and given an impulse to the cause of education in our midst. Named after our great commonwealth we look upon our College with a feeling of State pride. The origin of this Institution is recent. It has been reared within a little over a third of a century, and yet to those of us who have been familiar with its history what changes have occurred in the ranks of those to whom its interests were committed? But a very small number of its original patrons survive; only three of the first Board of Trustees are members of the present Board; and while we greet the presence of two of them here this evening, who have been life-long friends of this College, we desire to express to them our thanks for their untiring efforts in its behalf. But one of the original Professors is now connected with the Institution, and he in the mysterious Providence of God laid aside from active service. The two former Presidents of the College have been within the last two years called to the better land. Each in his turn gave to this College his time, his talents and his prayers, and under Providence well has this Institution prospered during their control.

The life of man is measured by years, and three-score and ten is the allotted space. The existence of a College is measured by centuries, and often it requires a long series of years until it attains a respectable standing. Tradition dates the existence of Oxford prior to the Christian era. Certain it is that both Oxford and Cambridge were founded as early as the ninth or tenth century. Many of the German Universities were founded in the twelfth, thirteenth and fourteenth centuries. In our own land Dartmouth is just one hundred years old. Princeton was inaugurated in 1748. Harvard, Yale, and several of the Virginia Colleges, date far back in the last century. Young as our College is, much has it accomplished in training the youth of our own and sister States. Many of the alumni are useful and honorable Members of the legal profession; a few have been elevated to the Judicial Bench; others are adorning the path of the Medical Profession. One has been recently elected Governor of one of the great and rising States of the West. Several of the sons of Pennsylvania College have become distinguished in the Halls of Congress. Quite a number of other Colleges and Theological Seminaries are supplied with Professors educated here. Besides all these, hundreds of our graduates are carrying on the great gospel work, preaching the unsearchable riches of Jesus Christ to a lost world. The pulpits of large congregations in our chief cities are filled with the sons of Pennsylvania College. Others also in not less important fields at other points. Some have gone out as Missionaries to the Heathen, and a few have offered up their lives in the foreign field, leaving their orphan children a precious legacy to the church. Five of the Professorships of this College are now filled by our own graduates; and to crown all, one of her own cherished sons has been chosen to preside over the destinies of his Alma Mater.



We congratulate you, Rev. Sir,\* upon the fair history in the past, and the bright prospects in the future, of the Institution over which you have been called to preside. We thank you for the acceptance of the position twice conferred upon you by the unanimous voice of the guardians of the College. You need not be informed that the position is one requiring severe physical and intellectual labor. You have, however, competent and experienced colleagues who will share with you the labors of the place. With one exception the chairs are all filled. Each branch of study receives its due attention. The study of the German has been made an essential in the course, and it is right that it is so, the College being founded mainly for the education of the Germans who have always been its patrons.

The several departments of Mathematics and Astronomy, of the Physical sciences, as well as that of English Language and Literature, are receiving due attention from their several able and competent Instructors. Whilst we would not underrate any of these studies, (for each is necessary and important in its sphere,) we would, with great respect and deference to the opinion of yourself and your brother Professors, suggest the prominent place that should be given to the studies of the Latin and Greek languages. I am aware that in expressing this opinion I am running counter to the present utilitarian view of education in our country. The old and beaten path is the safest. The Ancient Languages have constituted the grand staple in the curriculum of studies in the Colleges of the old as well as the new world. As a means of intellectual cultivation, there is nothing to be substituted for the study of the Dead Languages, because the

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\* Addressing Rev. Dr. Valentine, President elect.

language is fixed, no longer spoken or liable to change; and therefore preferable to a living language ever fluctuating. Besides, the study of the dead languages will call forth the power of fixing the attention, and is well calculated to produce largeness of views. The great modern writers have been great because their minds were formed by the study of the Ancient Classics, and if our young men strive to imitate Addison as an essayist, or McCauley as an historian, they must draw their inspirations from the same fountains of classic lore which supplied those model writers in their several fields of learning. The men, most distinguished as Ministers, Lawyers or Medical men, are those who have had the advantage of a study of the Ancient Languages.

Above all, you will agree with me, is the moral and religious training of our students; above all other studies is the study of the word of God. We know it will be your aim so to train the young men who, from year to year, shall crowd these halls that when they leave us they will return to their homes, pure as when they crossed the domestic threshold and were committed to your charge.

And now, Rev. sir, in the name, and by the authority of the Board of Trustees, I deliver to you the Keys of Pennsylvania College, thereby declaring that you are fully invested with all the authority and privileges, and clothed with all the responsibilities, of the office of President of this institution.

We feel confident, that with the blessing of Divine Providence, under your administration this College will tend to advance the cause of education, the good of our country; and the glory of God.

# ADDRESS OF WELCOME,

ON BEHALF OF THE FACULTY,

BY PROF. M. L. STOEVER, Ph. D.

*Reverend and Dear Sir:*—The Faculty of Pennsylvania College, on this interesting and impressive occasion, present to you their cordial greetings. We tender you our sincere congratulations, our kindest wishes, our fervent prayers for your success in the great and good work, to which you have been called. We pledge you our united aid, our hearty support, our active co-operation in all measures designed to advance the best interests of the Institution, to sustain its honor, enhance its reputation and extend its influence, with the confident hope that you will be eminently useful in the important and arduous position which you have assumed.

In performing the simple duty assigned me by my associates, there are circumstances which render the service peculiarly grateful to my feelings, for I welcome to this office of honor and trust not only a Christian scholar, a brother in Christ faithful and beloved, but one in whom I recognize an honored pupil in the past, earnest and successful in duty, and subsequently an efficient co-laborer in the work of instruction and discipline, whose personal

relations to me have been most pleasant and cordial, and with whom I am happy to be again engaged in associated labor.

I welcome you, as one who, in various positions of usefulness and influence, has always been found faithful and worthy of confidence, who deeply imbued with the spirit of Christian love and truth, by his successful labors, has shown himself fitted for the highest and most responsible duties.

I welcome you, as a son of the College, to the important work committed to your charge. Nearly twenty years ago, your *Alma Mater* sent you forth into the world, crowned with her laurels, and now, in obedience to her wishes, as a loyal son, you have returned, bringing with you a good report, laden with the fruits of many years' study and experience, ready to lay all your acquisitions, as an offering, upon her altar—to give to her the service of your maturer years, and to aid in the preparation of others for the active duties of life. With all the pride which filial affection can awaken, I am sure, you will labor to promote and expand her career of usefulness.

Allow me, sir, to congratulate you on the favorable circumstances under which you enter upon your duties. Your administration commences at an auspicious era in the history of the College. Its interests were never in a more prosperous condition. Its success is no longer an experiment. Having triumphed over all opposition, its claims are everywhere acknowledged. It enjoys the confidence and favor of an intelligent public; it challenges the respect of all men. There is, perhaps, not an Institution in the country, for its age, whose footprints have been laid deeper in the soil, or whose name is cherished with more affectionate interest. Pennsylvania College

exercises a power, which has permeated not only our own Commonwealth, but the entire Union. Its benignant influence has been felt in Church and State. Its representatives, men of culture and character, are distributed through this land and other lands, in the different professions, occupying honorable positions, dispensing the blessings they here received, making an impression upon society, and advancing the cause of science and of truth. Especially has it proved a blessing to the Church, in whose interest it was originally established, by bringing cultivated intellect into its service and qualifying young men to go forth, as heralds of the cross, and proclaim to the perishing the unsearchable riches of redeeming grace. You enter upon your duties under great advantages, with the benefit of the long continued and faithful services of those who have passed away from their official trusts. You begin where others left off. You reap the result of their labors; you gather the fruit of their personal sacrifices. This is a precious heritage. There is a vitality in good seed sown by good men. Although they rest from their labors, "their works do follow them;" their efforts and their prayers "come up for a memorial before God." This inheritance, unimpaired and untarnished, you are expected to defend, perfect and transmit to future times and distant ages, to generations yet unborn.

I congratulate you on the increased facilities and enlarged opportunities which your present position affords for doing good. Here all your powers and energies may be exerted for the promotion of sound learning and liberal culture. Colleges are the high places, whence streams of influence descend and flow through the land; they are the great centres, from which rays of light proceed to guide, cheer and bless the race. What greater responsibilities can be entrusted to any man than to him, who is charged with the intellectual and moral training, the re-



ligious education and the spiritual welfare, of the young men of our country ! He has it in his power to mould character for time, to stamp impressions for eternity.

I especially congratulate you, that you will be engaged in a work, in the discharge of which, notwithstanding your profound sense of its magnitude and importance, you can, with humble dependence on God, seek his blessing and favor, without which every effort to do good is utterly vain and empty. You can with perfect confidence expect light from the Great Source of all light, which, by its power to sustain and guide, will enable you to perform with fidelity and success the duties of the trust this evening, formally and solemnly committed to your keeping.

We feel, sir, that the College, planted by its founders in the spirit of prayer and faith, consecrated to the best interests of humanity, the honor of Christ and the service of his Church, will be safe in your hands. Your past life is a sufficient guarantee, a rational pledge, that all the powers of your mind and your heart will be conscientiously devoted to the administration of its affairs and the advancement of its highest welfare. We believe, that under your faithful direction the College will continue to prosper, that it will be the seat of Christian influences, the home of a pure and elevated culture, a light and a blessing to the Church and the country ; that it will prove a still more efficient instrument in disseminating useful knowledge, enlarging human happiness and extending the dominion of Christ's kingdom. With the Divine favor, we trust, through coming years, many young men will here be trained, whom God and the country will delight to honor.

In this brief address, I need not remind you, my dear sir, how much the policy of an institution, in the char-

acter of its instructions, in the regulation of its studies, in the maintenance of its discipline, in the direction of its religious interests, in its entire Christian influence, depends upon the presiding officer. No one, perhaps, more clearly understands, or more fully appreciates, than you do, the nature and extent of the duties you have been chosen to perform. You are acquainted with the difficulties of the situation, the labors and trials incident to the position. But one of the highest and noblest objects to which learning and piety can be dedicated, is to educate the immortal mind, to train it to habits of study and effort, to fill it with pure thoughts and lofty aims, to impart new strength to good purposes, to impress upon the youthful heart those pure principles of Christian morality, without which all knowledge may become moral darkness instead of intellectual light, the powers of the mind perverted, its attainments prostituted, "all talent profaned," human acquisitions become an occasion of sorrow to the individual himself as well as to his fellow-man, a power to do evil rather than good, a curse to the nation instead of a blessing. I need not tell you, how the warm affections of many a fond parent gather around the hallowed precincts of this Institution, and the precious hopes of many anxious hearts will here be kindled into fresh brightness, or, perhaps, forever extinguished. Here are collected those, to whom, in common with others similarly situated, will soon be committed all that is valuable in learning and sacred in religion, the interests of the Church and the destinies of our Great Republic. It is, indeed, a great work, but the end to be secured is worthy of your earnest and persistent efforts. The position is not one of literary ease. Its duties are onerous, its cares numerous, and its anxieties incessant. In the faithful discharge of your trust, you may, sometimes, meet with

injustice; ingratitude may fasten its envenomed sting into your heart; you may be the victim of malignant misrepresentation, and vile detraction may endeavor to take from your good name, but you have nothing to fear. Toils you may encounter, enemies you may provoke, tears you may shed, but with "a conscience void of offence," with the peace within you "which passeth all understanding," let faith and patience have their appropriate work. "As thy days, so shall thy strength be." In the experience of the promised help, renewed from day to day, you may find in your present sphere of duty as much comfort and enjoyment as it is full of care and responsibility. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless, come again with rejoicing, bringing his sheaves with him."

On behalf of my worthy colleagues, I earnestly ask for your administration the sympathies and kind interest of an enlightened and appreciative community, in the midst of which the College is located. I invoke the good wishes and the prayers of the Church, with whose history the Institution is more especially identified, and which so deeply realizes its sense of obligation, and is ready to give a helping hand. I solicit the earnest co-operation of the *Alumni*, whose generous support is so essential to the continued prosperity of the College, its enlargement and increased usefulness. I unhesitatingly ask, as, I am sure, it will be cheerfully given, the unreserved and cordial confidence of the young men here gathered from different parts of the Church and the land. Nowhere will you find individuals, as a class, so unselfish, with stronger attachments, and more susceptible of good impressions. Often they may seem thoughtless, and, at times, even indifferent to kind services, but they have noble instincts



and generous impulses, upon whom Christian influences are seldom lost. In fine, I claim for your administration the good will, the regard and favor of all good men, the friends of a liberal, thorough and Christian culture, of all classes, parties and creeds, throughout the land.

But it would be wrong to trespass longer on your kind attention. In the name of my associates, I salute you, sir, as the honored President of Pennsylvania College. *Te iterum iterumque salvere jubemus.* In the words of our friend Horace, in his letter addressed to Tibullus, we desire for you,

*Gratia, fama, valetudo contingat abunde,  
Et mundus victus, non deficiente crumena ;*

and much more. Our ardent wish is, that you may be fully equipped and strengthened for the work that is before you, that you may prove an able, faithful and successful instructor, a wise, useful and efficient governor, "the father, friend and guide of all." May the relation, already so auspiciously commenced, be pleasant and profitable! May you long continue with us! *Serus in cælum redeas.* And when the end does come, as it assuredly will, may it bring to you pleasant recollections of the past, and bright prospects and triumphant hopes of the future! May you long abide in the affections, and live in the lives, of those who have been associated with you! May your influence, after "the sunset of the tomb," still linger, to shed light and diffuse a fragrance upon those who remain! Our fervent prayer, dear brother, is that, in discharging the duties of your high and responsible position, you may have the guidance and assistance of the Holy Spirit, that you may be continually cheered by the tokens of God's presence, and that at last, when your work on earth is accomplished, your mission here fulfilled, .

you may receive the Master's approval in the final plaudit, "Well done, good and faithful servant !" and, then, enter upon a higher sphere of Christian activity, the promised inheritance with Christ, in whose "presence is fulness of joy," and at whose "right hand there are pleasures for evermore."

# ADDRESS OF WELCOME,

ON BEHALF OF THE STUDENTS,

BY EDWARD T. HORN, OF THE SENIOR CLASS.

DOCTOR :—The students have selected me to offer you their congratulations upon your accession to the Presidency of this Institution.

As I perform this pleasant act, I reverently bow in acknowledgement of the high dignity of the position which you occupy. In you, sir, are united the privileges of the Minister of the Gospel, with the duties of the Teacher. More than this, the department of study, of which you will have immediate care, is that of *Intellectual and Moral Science*, by far the most important in our college curriculum. For to this department belongs the high responsibility of preparing the very *mould* of thought, into which other Professors and future experience shall pour the ready ores of knowledge. It is necessary that this be formed in such a manner, that the crude material shall be taken from it—not broken fragments, nor fatal darts—but heavenly instruments for earthly good.

It is the privilege of the Professor in this department to deal with educated talent ; to polish these living stones for the Master's use ; and so to begin the carving process, that, by God's grace, they may become fit pillars in that

"temple, not made with hands," but, in the words of Ruskin, "riveted of hearts; and that kind of marble, crimson-veined, is indeed eternal." It is your grand prerogative, at least, to mark the plan according to which a higher and surer hand shall guide the chisel of life's realities to sculpture on the column's capital buds and blossoms, which inspiration has handed down from heaven, and over which God and the Lamb shall shed the everlasting radiance of their smile.

And the importance of these subjects is vastly increased, when we consider the times in which we live. It is now peculiarly necessary that the philosophical principles which our seats of learning furnish to their ten thousands of students, shall be the soundest which the mind of man can imagine. The world has reached that period in her existence, when great convulsions are marking the end of an era in her history. We are living when systems of government, once regarded as the most perfect, are in their death struggles; when thrones are tottering, religions are perishing; and mind, every day more enlightened, every day approaching a more perfect manhood, is asserting its nobility, as the child of God! We are living when the conflict between truth and error is raging with all its accustomed fury; and when the Church of Christ recognizes the beginning of one of the most important periods of her existence.

We have come to that period, when it is the province of the Christian philosopher to weave together faith and reason. The era of immediate revelation went by long ago. Then came the dominion of mere *force*, until *sense* usurped all the prerogatives of soul, and embodied all the higher conceptions of humanity in the things around it. Thus God was dragged by puny men from heaven, and made to dwell in nature alone. The manifestations of

His power were worshiped as the Creator himself. At length, the orphaned world, wearied with striving "to find out God," became dissatisfied with its own creations, and cried for *Eternal Truth*. This was the "fulness of time," for which heaven had waited, and now behold—"God manifest in the flesh."

This, I think, is the grand centre around which our mental as well as spiritual world should revolve. The natural bent of a man's character, the "flesh lusting against the spirit," is the centrifugal force, which seems constantly urging us from that perfect truth, embodied for the first time since the fall of man. Faith—the belief in inspiration—is the centripetal force. It is the question, the one great question of the present day, how shall the equilibrium between these opposing agencies be restored and maintained.

There have been but few systems of philosophy which were content altogether to ignore the religious part of man's nature, and construct a universe without a God. Imagine, for a moment, such a condition! Our godless world, hurled through space by some resistless fate; flying among planets and constellations; held from threatening destruction, only by laws which own no lawgiver; a scene of perpetual change, without design; a field for the actions of certain mysterious beings, deluded with an idea of their own importance; bowing in worship to nonentities; having within them the germ of their delusion; hoping, striving, praying, for *immortality*, when this poor life is *all!* Whence, then, have we come? What are we? Powers without aim? Hopes without fruition? Yearnings never to be satisfied? Mere collections of atoms, endowed, we may guess, by some horrid chance, with sense, intelligence and reason, that we may know our forlorn condition, and shudder at our death without a destiny?

No! Mankind has been lying diseased, deformed, like the impotent man at the pool of Bethesda, knowing that the angel was troubling the waters, but hopelessly unable to reach in time the healing pool. And now, methinks, it hears the glad tidings—"Jesus of Nazareth passeth by!" and no longer to be restrained, like blind Bartimeus, it cries half in despair, and half in faith—"Jesus, thou son of David, have mercy on me!"

But, the philosophers, who have tried to create a higher power by reason alone, have given us only an abstraction, far back in eternity, sending forth the universe upon an endless progress, and then ceasing to care for his intelligent creatures; or some Absolute Being, in whom we all are contained, or of whom we are but manifestations, moved by an irresistible necessity to an endless development. In short, pure rational philosophy would satisfy the questionings of our religious nature with irrational Atheism, or the equal absurdity of Pantheism.

But even of those who sought to present the just claims of the Infinite One upon us, many have grievously erred. You remember how the inquisitive Pandora, when she opened the forbidden box, shocked at the numberless ills that issued from it, closed the lid just in time to keep the gift of hope from escaping. Exactly in this manner have these inquirers read themselves. Opening the secrets of the human heart, they start back in horror at the raging passions and disregard for right which fly forth as irresistibly as the winds from the prisons of Æolus. In their amazement they refuse to endure longer the unpleasant sight, and close from view the *hope*, the *religious* part of man, the very seal of heaven on all its fallen sons! Their ethical system, consequently, is a rigid asceticism, a "crucifying of the flesh,"—a suicide of the spirit!

To repeat, it is the province of the Christian philoso-



pher to unite faith and reason, the two poles of the battery. Let him do this, and the electric power, till now dormant, except in isolated instances, will heat the searching soul with undying love, and shed upon the chaotic mysteries of life the unsullied brightness of God's truth !

I have spoken briefly, and, perhaps, without sufficient modesty, of the dignity of your position. We welcome you heartily, as President of our College, the worthy successor of one whom we loved. But, we cannot do this without thinking of the loss we sustained in the death of Dr. Baugher. Here, indeed, was one in whose life-philosophy were combined those two elements which we have mentioned.

He, who seemed all heart, was a hero ! Did he not receive a revelation of the "divine idea?" Not, indeed, that he recognized a pantheistic godhood in the works of infinite beauty around ; but he understood the leadings of a higher hand, and read the eternal will, as it is written upon all His creation. Was there ever a humbler man ? Was one ever more sincere ? Never will we forget him—whose earnest voice we heard so often in this house—filled with love and warning ; trembling as it came to us, tossed by flooding waves of tears ! That voice, which we can imagine, now lost in the full perception of "the unspeakable mercies of Christ Jesus !"

We saw him daily struggling against evil ; we saw him cheerful, notwithstanding great pain ; and we heard of him dying, with the words of his life upon his lips—*"Bless the Lord, O my soul !"*

What place more fitting for his eulogy than this ; where he sowed the good seed ; where souls under his teaching, began to awaken to a new life ; where his pain-changed countenance so often brightened with the earth-dimmed radiance of the "glorious land?"

Yes, Dr. Baugher was a hero ! His conscientious earnestness was grander than grandeur, nobler than nobility, loftier than greatness !

And, now, he hath passed the pearly gates; the humble one wears a crown, whose garland of soul-jewels is increasing and shall increase as long as death gathers in those saved through his instrumentality; now the "wicked cease from troubling," and the weary is at rest !

"I sometimes count it half a sin  
To put in words the grief I feel;  
For words, like nature, half reveal  
And half conceal the soul within."



## INAUGURAL ADDRESS.

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MR. PRESIDENT:—In this formal inauguration into the Presidency of Pennsylvania College, it is due alike to the Board of Trustees and my own feelings, to acknowledge my sense of the confidence and honor they have shown me in calling me to this position. As you know, it was not solicited, but resisted. The urgency of the summons, almost excluding personal choice, has, however, brought a compensating satisfaction. Whilst it has taken me from a work on which I lately entered, and to which I felt bound in the strong tie of love, it has carried to my mind the comfortable conviction, that, in yielding, I am following the direction of Him whose call we all recognize to be imperative and binding. A sense of duty alone has made me consent to occupy the place I do. I trust, however, that in this the Board may see nothing to make the consent less acceptable.

Equally proper and necessary do I feel it to be, to express my sense of the grave responsibilities of the position. The greatness and difficulty of the work forbid its thoughtless assumption. They might well make one shrink from it. Though not without true pleasures and

advantages, its labors and cares form an aggregate of no small proportions. A steady and faithful discharge of its duties must always be a heavy tax on both mental and physical life. But the gravest relations of the responsibility are felt to lie in connections that extend beyond the simple matter of labor. They are involved in the question of the success and prosperity of the College. Its interests and honor are known to be dear to you. They are dear to our Church. They are dear to many friends of education throughout the land, who have contributed effort and means for its prosperous establishment. To be charged with the duties of a place so central and prominent in its administration, and with which its success or inefficiency is so closely joined, must be recognized to be no light responsibility. It is felt in relation to the young men whose training in the Institution is to lead them up in permanent elements of character and power, and prepare them for honor and usefulness in society. It is felt in relation to the patrons, who place their loved sons and friends under its moral and intellectual training. It is felt toward the Alumni, whose hearts rejoice, or are saddened, in the prosperity or inefficiency of their Alma Mater. It is felt, above all, when the position is viewed as a charge to be exercised for God, who summons all education into the harmony and aid of His all-inclusive purpose to train redeemed men for the mission of life and the fellowship of heaven. In brief, the occupant of this place, must carry with him a deep sense of the fact, that he is not acting for himself alone, or in a merely personal capacity, but in representative position, and charged with

interests that are watched by many with anxious concern, and which reach far and wide over the land. For Pennsylvania College, though yet young, has, as we have just been reminded, risen to honorable prominence among the Colleges of our country. It has come into early strength and broad usefulness. Its Alumni are found all over the land, occupying positions of highest honor and service in both Church and State, and wielding influences potent and healthful in all the walks of life. In these results, and in the present character of the College, you see the cheering progress of your design, under the earnest efforts of its two former Presidents, and the co-operative labor of its able and faithful Professors. The arduous and self-denying services of Dr. Krauth and Dr. Baugher deserve, as they are receiving, a grateful remembrance by us all amid the ceremonies of this hour. Having given the Institution the labor of many years and the devotion of high abilities, their work abides; and their names and memory will be gratefully cherished. It is a privilege to enter into their labors. But a sense of the privilege is almost lost in a sense of the responsibility. In bringing my humble labors to the position consecrated by the devotion of these honored men, I can only say that I do so with an earnest purpose, and a heart in deep sympathy with the great ends and interests which the College has been intended to serve, and for which they so successfully labored. I cannot but feel encouraged and cheered, however, by the words of welcome spoken, this evening, by representatives of the Board, the Faculty and the Students. The manner of my reception, made by

your partiality only too flattering, assures me of your cordial good-will and co-operation. Of the favor of my co-laborers, in the Faculty, and the kind regard of the students, I confess myself earnestly covetous. I therefore deeply appreciate the assurances given, and thank you for the friendly sentiments and strengthening words with which you have greeted my entrance upon the work.

A fitting custom seems to have authorized the expectation, that in the formalities of an inauguration, there will be some shadowing forth of views and principles held in reference to the work to which they introduce. It is naturally concluded that these views will give character and coloring to the practical administration of the office. I know of no reason why I should resist this expectation, or deviate from this custom. I do not intend, however, to offer you any formal declaration of opinions, but to engage your attention in a line of inquiry in which they may be reflected with sufficient clearness. As touching on important points over the whole ground, from the very heart to the circumference of the work in the design of your Institution, I desire your consideration, with me, of the PRESENT NECESSITIES IN COLLEGIATE EDUCATION.

It is not meant to speak of the subject of Education in general, nor the generic aspects of the distinctive sphere of Collegiate training. The grand truths and vital principles connected with the broad and unrestricted subject must be assumed. There is one thing, however, that I desire, in the beginning, to throw into the prominence of distinct and emphatic mention—mention so distinct and

emphatic as rightly to express what is regarded fundamental and essential in all the education the world now needs—that it should be deeply and vitally Christian. Christianity is unquestionably the greatest and most benign living force in personal, social and national life. It is the mightiest present power of the earth. In its guidance, the greatness of History is moving. It is the only light in which the race can rise, and is rising, into glad purity and power. To my mind, Christianity is the centre and heart of all truth. Every truth, even of nature, is partial and under the torpor of death without Christ. I look upon the government of the world as in the interest of Christianity—all things out of order and harmony here, till brought into the life and movement of redemption. To Christ belong all knowledge, science, philosophy, art, and government, and all are to be uplifted into the concord and service of His mediatorial design. And I desire to lay it in the bold foreground of the whole idea of true education, that it must have Christ at its heart, and work to the high moral ends and aims of redemption.

But, passing by the general subject, and these essential principles, the present necessities of Collegiate Education call our attention to some definite features required by the times. In the progress of the world and the advance of the science of education, the work is ever coming into new relations and needs. We must observe them, if we would do our work well. These necessities are of two kinds, some determining the *Methods* to be pursued, others the *Subjects or Branches of Study*.



## I. THE METHODS.

In the question of Methods, the work of education is viewed as an art. It is the highest and noblest of arts. Skill, in fading colors or dead marble, working out the glowing conceptions of genius, is not to be compared with the work which gives ineffaceable shadowing to immortal character, and is appointed to form imperishable mind after the pattern of things in the heavens. As an art of such pre-eminent importance, it must ever reach on towards the truest principles and the best methods. Old methods are constantly yielding to better light and a clearer insight into the psychological conditions of success.

In deciding the question of Methods, reference must always be had to the fundamental conception of education, as evolution and discipline of mind. The decisive test must be found in their relation to this essential idea. They are best which touch the mental powers with the greatest stimulation to self-development. The immediate uses of knowledge must, indeed, be an influential consideration, in shaping the training of the young. But I have no sympathy for the intense utilitarianism that has lately been claiming the sole right to determine the direction and manner of Collegiate Education. Whilst there should be an eye to the proper preparation of men for the secular calling and practical duties that are to employ their life, *man* himself must be looked upon as something worthier than any business; and greater than his preparation for it, is the culture and elevation of his nature and powers. That which lays hold of his inherent possibili-

ties, and lifts him up to higher capacity and perfection, is better than any acquisitions that are merely serviceable in gaining the means of living. The noblest aim is missed when education is directed simply to qualify for a successful professional career, or train to expertness with the ledgers of business. We must exclude from our Colleges, as involving a false and inadequate view of our being, the gross utilitarianism that loses sight of the man, in an excluding gaze upon professions and business, and looks, in education, only towards capacity for making money, winning honors, or reaching conditions of worldly ease and comfort. Immediate use must be accounted less than the worth and excellence of intellectual culture and power. It will be found, in the end, too, that this is the way in which education will come into its highest and best utility.

1. A primary feature of Method must, according to this crucial test, be *the stimulation of the student to make his own achievements*. The plan must be, not to do the mental work for him, but to move and aid him to do it himself. He must not be left a passive recipient, but made a vigorous and active acquirer, urged along by the quickening of an inner impulse. There is such a thing as the fostering of mental indolence by the very means used to educate. The mind must be put upon happy processes of self-evolution, led on by the awakening of the spirit of inquiry, and the kindling of noble aspiration. In no other way will it reach into the conscious strength that is able to grapple with difficulties and force the way up to worthy results. A young man's education cannot be

furnished him, to order. Culture cannot be given him by a teacher. The teacher can work only through his ability to stimulate work. His efficiency lies in his ability to *lead on* amid the engaging scenes of truth, or to prompt and guide the student's search, as vigorous blows of the mattock run the vein and turn up the shining ores. Mere items of knowledge, cold and unassimilated, may indeed be objectively forced on mind, but its own culture and development into free power must be by methods that touch the spontaneity of thought and unseal its strong living fountains. The evolution must be from within. All that the seed needs is the quickening and helping conditions of earth, moisture and light.

The necessities of Method, in this view of the subject, require that the way of knowledge should be made attractive, inviting to the seizing energy of thought—that learning and mental power should be held before the eye as a glory and a joy—that study should be thrown rather in its *suggestive* than *exhaustive* forms. They require that the order should correspond to the true genesis of knowledge. The course in the individual must follow the order of its appearance in the race, and the process, as far as possible, be from the concrete to the abstract, the bold forms of the one exciting inquiry and tempting progress into the other—that the mind should be introduced to principles through the medium of examples; but that still the examples should go into the clear unity and harmony of the grand principles in which God has marshalled them. We thus go, in the natural and interest-evolving way, from the empirical to the rational, from objective forms to pure



thought, and come at length into the organized knowledge which we denominate science. There can hardly be a more absurd process than the mechanical rule-teaching which inverts the order of science and comes from the final conceptions into the initial ones. From the simpler to the complex is the normal order, preventing apathy and saving from disgust, moving in the line of spontaneous unfolding, and fulfilling the essential necessity of leading the student to educate himself.

2. Another feature that must mark the process, is *thoroughness*. There is a present necessity for attention to this. It is a need to which the defective scholarship of too many who receive College degrees bears witness. That scholarship is, frequently, sadly inaccurate and superficial. It may not be specially wanting in breadth, or variety of valuable attainment. But it is crude, unsystematic and loose. All through, it betrays an absence of discriminating accuracy of thought and knowledge. Illustrations of this statement may be found, not among the graduates of one institution alone, but of nearly all in the land. Their frequency calls for greater accuracy and precision of College culture. The necessary limitations to the course of study preclude the possibility of taking the student very far into the grand field of literary and scientific inquiry. The investigation is just begun, and the ground that stretches on is pointed out. But the greater is the necessity of precision and thoroughness in this early work, which is to prepare for and condition all the rest. The practical tendencies of American life dispose men to hasten over a large field, and compass a large aggregate

of results. They must learn something of every thing, and progress must measure quickly over the ground. But the true success of education is not measured in the quantity, but in the quality. It is not in the largeness and variety of the gross results, but in the minute and clear accuracy of the progress made. More depends on the spirit and character of what is done, than the number of sciences embraced in the course. A good College may have fewer studies, and a narrower range, than a poor one. Its training is to be intensive rather than extensive. It is in mental culture as in agriculture; the value of the result is not determined as much by the stretch of field as by the thoroughness of the cultivation. I do not wish to be understood as saying that the course of our Colleges is too extensive, or embraces too much. I believe that the standard of entrance and graduation should be elevated, and the entire course thrown forward to an advanced grade of scholarship. But the vice, which anxiety for rapid progress and quick traversing of broad fields has brought into educational ideas and practice, must be dropped, if our Colleges are to achieve their right mission. Their true success and permanent honor require deeper, and, if need be, slower work. Long lessons, half prepared, and hurriedly recited, are barren of intellectual culture, and are followed by loose and superficial scholarship. The few months of a College course may, indeed, be too short for the development of extensive and ripe scholarship, but we should seek to have the early growth, as of all good fruit, solid and firm.

3. The determination of right Methods involves the

question of the use of Text Books or the Lecture system in the communication of instruction. It is a question closely connected with the best success of our work. In the two extreme views on the subject, the student would, on the one hand, be confined to the printed manual, and, on the other, be required only to listen to lectures, after the University practice of the old world. I have no hesitation in expressing the belief that the best success is attained by combination of the two methods. A glance at the peculiar sphere of the College, in connection with the nature of these methods, will make this apparent. It must be remembered that the work of a College is different from that of a University, in which are united distinct departments, or Faculties, for the communication of professional knowledge in Law, Medicine, and Theology. The field of the College is general science, as distinct from and preparatory to professional training. Its work is mental discipline and the awakening of the broad scientific spirit. Whatever may be said in favor of the combination of departments into University arrangement, after either the German or English model, the College is not a University, and has its own central idea and peculiar mission. The European Universities had their origin in the lecture system. They arose from the custom of eminent men delivering, at particular places, a series of Lectures on Law, Medicine, or Theology, attracting thousands of the young from distant places to hear. Long before the invention of printing, the corporate Universities, thus organized, were fast bound in the habit of this method. The particular department of them which co-

incides with the work of our College—the merely unprofessional study of Science—was naturally and necessarily tied up in the bondage of the University system. But with us the College has, from the first, stood forth a separate and independent institution, free to mould its methods after its own essential idea. This idea—the training and evolution of mind in exclusive devotion to general science—is best realized through a close study of printed manuals, followed by the helpful examination of the subject, after the Socratic method, in living contact between teacher and student. An exclusive reliance on lectures, for this kind of mental training and this class of subjects, would result in inaccurate, partial and limited results. It may do for the communication of professional information, but would fail to secure the close and continued holding of the mind to the subject, and its discipline for manly, self-impelled investigation, necessary in collegiate culture. All the advantages to the student of being put, himself, on the work of investigation—of the effort to master the subject—of the stimulus of a necessary preparation for recitation—are lost in simply listening to lectures. To write them out involves a large consumption of time. Since the art of printing has removed the impossibility of having the subject put in permanent form, the student should have the system placed in his hands for study and careful examination. And when he comes into the recitation room, with the subject synthetically in his mind, besides the clearing and widening the exercise gives to his views, he reaps the important benefit of being required to put correct thoughts into accurate expression.

A man scarcely ever comes into full understanding of a subject, or gives it permanent form in his mind, until he has freely conversed upon it. This class-room development of the powers of thought and speech flows into the very capability and culture which College training is meant to secure.

But whilst the Lecture system alone would fail of some necessary results, it has some advantages, in a subordinate, or perhaps co-ordinate use, which must not be lost. Most of the branches may, and should be, aided by accompanying or supplementary lectures. Nearly all of them are annually carried forward into new aspects and relations. Many have passed, or are still passing, through the ordeals of severe discussion and opposing views. The student should be led out, and on, from the printed manual. His views should be widened by being conducted into the midst of the debated aspects, and matured in the latest degrees of perfection into which the science has come. Quickened thought, in the true freedom of science, must be led forth to the broadest and most thorough investigations. The variety and the excitement of the combined use of both Text Book and Lectures are sufficient proof of the superiority of this double method. We need the subject of the manual cleared and developed by a large amount of lecturing.

4. The proper success of Colleges involves the question of Government, and the appliances and surroundings of scientific culture. As an educational institution, it has character, as well as intellect, to unfold and form. If the methods of study bear on the one, the method of govern-



ment does on the other. Character is the greatest of all human interests. It is the sublimest and most momentous thing that the eyes of angels or God behold. If there is anything that ought to be regarded as *ultimate* in education, it is soundness and purity of character. It is the development of mental life in the excellence and power of right moral life. Good principles are greater than intellectual ability. Everything that would foster the bad tendencies in human nature, stimulate concealment and deception, tempt to falsehood, or develope character in any other than high-toned, honorable, transparent traits, needs be avoided. The method ought to be arranged to cultivate self-respect, open candor, ingenuous honesty, right action from a sense of its own excellence and the meanness and impiety of its opposite. College government should be secured, as far as possible, through the student's own manly self-government. This will educate into open, high-minded, trustworthy character. It will develop into integrity, self-reliance, and power. Whilst young men are sent to College not to govern, but to be taught, they are, nevertheless, to be trained up in the sentiments and practice of ruling themselves, with the principles and laws of virtue and order written on their hearts.

So, too, true success requires the best appliances and conditions. Efficient teaching demands ample apparatus and helps. The progress of education as an art has created a system of manifold and varied appliances and instruments. Every College must now have these, or it will fail to measure up the necessities of the age and pre-

sent conditions of prosperity. These conditions include all matters of comfort, convenience and attraction. Increasing attention is drawn to this. The truth is coming to be recognized that the mind works better in pleasant than in painful or forbidding conditions. It is felt that the æsthetic nature of the young must not be ignored, or trampled on. The need of physical recreation and development is seen. Gymnastics are properly invoked. *Ruskin* speaks of the olden times, when cheap furniture and bare walls were considered means of good education, and it was thought best that the young "should be accustomed to a rough and ugly condition of things, by way of preparing them for the hardships of life." But one of the most important elements of education is, or ought to be, to give refinement of feeling and habits. The work ought not to be thrown into the hardest and most unpleasant conditions, but the most attractive and refining. That is the best study into which the mind comes in the midst of forms of beauty and joy. The mind is thus capable of the best efforts. The sense of labor is lost in a sense of comfort and happiness. It is true that grand work in education has often been done, and may be done, under the hardest and ugliest conditions and disadvantages. Earnest natures will conquer the worst obstacles. But they remain disadvantages to the process still. Mental activity will be freer, readier, and better, in the absence of uncomfortable, and in the presence of pleasant, quickening, and encouraging surroundings. Recitation rooms, chapel, and other parts of the arrangement, ought

to be such as to connect with the process the greatest possible attractiveness, enjoyment, and refining power.

## • II. THE SUBJECTS OF STUDY.

But more important than Methods, are the *Subjects* of study. The chief questions, as to the Collegiate training needed in our age and country, concern the relative place and value of the different departments of culture. The inquiry is, *what* should constitute the curriculum of study? Different periods in the history of learning have been marked by different tendencies, and a prominence of particular branches. There have been periods of pre-eminent devotion, at one time to Dialectics, at another to Inductive Philosophy, and at another to Psychological inquiry. Our times may be regarded as marked, in no ordinary degree, by broad cultivation of *universal* science. Still, there are some decided tendencies. The rapid advance of science, and the progress of the age, have brought us into new relations. They impose new necessities, to which the College must not fail to respond. But though the changes from the old schedules of study are justified by the urgent utilities which call for them, the relative prominence in which the various branches should stand is still to be decided by the fitness of the combination to secure the grand design of College training, the most complete and harmonious discipline of all the mental powers, and the evolution of mind into the greatest energy, activity and productiveness.

1. One necessity lies in the direction of the *Natural Sciences*. Advance in these is one of the most marked



features in the learning of our times. The importance of giving them a larger space in the Collegiate course, is, every year, more and more felt and acknowledged. The demand is breaking through the strength of educational schemes made rigid and resisting by most venerable custom. For instance, the "intellectual one-sidedness" of the University of Oxford, produced by a too exclusive cultivation of classic learning for centuries, is corrected by the adoption of a full course of training in the knowledge of nature. The education of continental Europe, as well as of Great Britain, shows, I believe, this tendency. The French system has always been based mainly on Mathematics and the Natural Sciences, even to a hurtful exclusion of Language and Metaphysics. That of Germany has had its foundation in linguistic and philosophical culture. But the study of nature is claiming increased attention. Investigation in the Natural Sciences has been achieving grand conquests, and opening such results as deeply to engage the attention and interest of the age. These sciences are now most influential on human thought and progress. Geology has broken the seal of the mighty volume of the rocks, and taught men to read in its strata-leaves the sublime records of God's power and providence in the long ages of the pre-Adamite earth. It has given us vision of the unseen. As the place of a new star is told by a Le Verrier before he sees it, Geology guides the spade to the rich mines of coal, iron, or gold, that lie, deep and invisible, within the earth. Physiology has disclosed the wonders of our physical organism, and given the eyes of a clearer intelligence, and the hands of a better effi-

ency, to the healing art. Chemistry has been leading us into the curious secrets and hidden ties of nature's connections and unities. The disclosure of the power and use of steam is covering land and sea with the most productive activities of manufacture and trade. It has quadrupled the powers of enterprise. The science of Electricity has taken hold of the all-pervading fluid that was once recognized only in the fearful outburst of the fatal lightning flash, and has set it to write down the letters of our alphabet, and send our messages over broad continents and along the unseen beds of seas and oceans, whispering our thoughts around the world. Astronomy has been revealing new worlds and systems to our knowledge, and leading us still farther out into the far-off realms of God's power and working. These things have stirred the eager interest of mankind, and learning is intent on the broadest and deepest exploration of these fruitful realms of nature. In some of the branches, the advance has been such as to give them the aspect of new sciences. They have all been wonderfully enlarged and beautified in their contents, arrangements and instruments. Old schemes of education, moulded in other times and by other conditions, must accept the new importance and utility into which the Natural Sciences have come. They *are* recognizing the new condition of things. Scientific investigation, and the study of nature, are receiving greater attention, and engrossing a still increasing share of the interest, time, and talent of students.

This is not to be deprecated. Leaving out of view, now, their value as means of mental excitement and dis-

cipline, they greatly enlarge the boundaries of useful knowledge, multiply the topics of elevating thought, and supply rich material for analogical reasoning and illustration. They bring us right into the midst of the Creator's wonderful works, where His wisdom, love and power speak to the eye and ear, in a thousand adaptations, harmonies and beauties. They lead us to intelligent and instructive communion with Nature, in whose holy fellowship the wise and good have always found joy and profit. Not to love Nature, in its forms of truth and beauty, all glowing with the radiance of its Maker's glory, and sweet with the breath of His purity, reveals either stupidity or depravity. Not to be improved and refined by the study of it, must involve a moral perverseness unsurpassed save in the resistance men offer to the clearer revelations of the Deity in the richer volume of His word. Nature is one of God's grand books of truth. But these Natural Sciences must be conducted in devout recognition of Him who is Lord of both nature and grace. It is a false science that denies the hand of a personal God in the marvels of creation, or fails to discern His power and will in the mighty forces and secret connections which we name "laws of nature." The student must not roam, an unspiritual Humboldt, amid the glories of God's Cosmos, and fail to see or recognize the presence of the Omnipresent, the tokens of the Almighty, or to hear the ceaseless voices that speak of Him in the tones of Nature's thrilling eloquence.

It must, I think, be admitted that there are some dangers in the present growing devotion of educational

schemes to the Natural Sciences. There is an observable tendency to run into the atheistic materialism to which I have alluded. To be assured of this, you have only to notice the extent to which the followers of the so-called Positive Philosophy, in some of its leading principles, are seeking to mould and direct these Sciences. We need stand as vigilant sentinels against this peril. The utilitarian spirit of our age and country, shaping our plans of Education, may lead, also, to a one-sidedness of study, which will not secure an even and fair development of the intellectual faculties, or thorough culture and scholarship. The balance of study must be preserved. They must not be allowed to displace the linguistic, the mental, the moral, or the exact sciences. Mathematics have their place, in part, insured by their plain utility. The business of life demands them. The student is made aware of their uses at every step of his progress. Passing from mixed into pure Mathematics, however, a sense of practical utility generally ceases to urge the student forward. Yet in these higher walks and visions and exhilarations of pure Mathematics, which must be regarded as the field of the few whose minds delight in the elevated realm of difficult abstractions, earnest study has a necessary value; and wins golden results in the summons upon the mind to wrestle with difficulties and hold its way steadily along the lines of logical and pure thought. I believe that for the purposes of general education, of broad and liberal culture, the study of Language and Philosophy is superior to that of Mathematics. But I feel compelled to dissent from the view of Sir William Hamilton, who holds the study of

Mathematics, as a gymnastic of the mind, "comparatively useless." Though it may not be the principal means of mental discipline, according to the opinion of Mr. Whewell, it is a *real* means, the neglect of which, and of Language, as urged by some who are pressing new schemes of College study, would destroy the best balance of development and power. The tendency to such neglect, resulting from an exclusive zeal for the Natural Sciences, is strengthened among us by the peculiar conditions of our country. The temper of our people, the wide field of their energies, their intensely practical character under the stimulus of our political and social institutions, the absence, on our shores, of monuments of the past which would carry thought and investigation back into the culture of other ages—all these things, and others, tend to weaken our interest in classical studies, whilst they strengthen the direction of ambitious and eager mind to the Sciences whose utilizations bring quick, honorable, and tangible returns.

But while seeing this danger, and guarding against any diminution of study in other branches, provision must be made to meet the necessities imposed by the increased and just importance into which the Natural Sciences have come. Our College education must be ample and thorough in the line of this broadly characterizing feature of the mental activity of the age. It is the highway of the world's grand progress. Incomplete must be the education, at any time, that is not familiar with the laws and forces of the mighty realm of nature in the midst of which we stand—a realm full of the grand harmonies and



gladness of order, beauty and use ;—but such education must come utterly short *now*, when the currents of life, thought, inquiry, art, enterprise, and power, are coursing in such fullness along the channels opened in lately revealed forces and applications of nature. Far more than there was in past times, there is now a necessity for the Laboratory, the Cabinet, the Observatory, and full collegiate instruction in the science of nature.

2. A second great necessity is a more thorough study of the English Language. The College schemes of our country have been justly called upon to make provision for a better mastery of the elements and powers of our own tongue. I believe that it is a mistaken view which regards the attention now given to the *Ancient* Languages as too great. It may be that, compared with the attention bestowed on our own, it is too much. But the more extended study of the English may, and should, involve no diminution of the cultivation of the so-called *dead* Languages, which are already far less thoroughly studied among us than in English or German Institutions. For, they are *not dead*. They live on in the sublime life of languages in which the best energies of human thought are now flowing. To study our own tongue aright, we must go back into those rich and grand tongues of ancient times. The thorough mastery of the English, the best training in its right use, demands linguistic training in the Classics. Its root forms and etymological connections must be uncovered by a critical and analogical study of the Greek and Latin. A full and scholarly knowledge of the English can certainly not be gotten without this.



For purposes of intellectual culture, too, there is hardly any thing comparable to the Classics, in variety and force of stimulation and discipline to every faculty. Cultivated in the method, and under the direction of Comparative Philology, the process leads out into most interesting fields of knowledge and thought. It is a fine discipline of memory, judgment and taste. True learning, moreover, cannot afford to leave behind it, totally discarded, the treasured literature and thought produced in the mental activity of the past ages. Of this, some of our unbalanced, wildly progressive, dreamers of educational schemes seem profoundly oblivious, as they press for exclusion of the Classics in favor of the Physical Sciences. But knowledge of *things* will not suffice for the demands of true erudition, without the culture derived from the communion of mind with mind in the great world of letters—*literæ humaniores*. The words of Prof. Tyndall, before the Royal Institution of Great Britain, are beautiful and true : “We cannot, without prejudice to humanity, separate the present from the past. The nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them. The world cannot afford to lose the record of any great deed or utterance ; for such deeds and such utterances are prolific throughout all time. We cannot yield the companionship of our loftier brothers of antiquity—of Socrates and Cato—whose lives provoke us to sympathetic greatness across the interval of two thousand years. As long as the Ancient Languages are the means of access to the ancient mind, they must ever be of priceless value to humanity.” It is the wisdom of true

science and progress, not to cast away the labors of earlier times, but, from the vantage ground to which such culture has brought us, and in the illumination of the teaching of the ages, to press on into the realm of highest truth and power. We are not ready to bury the Classics.

But, leaving them hold the place they now do in our Colleges, one of the plainest demands of education among us is a wider, more liberal and accurate study of English. It is sustained by forcible considerations. The English is our own tongue. It is thus our own peculiar linguistic charge. A cultivation of others' gardens must not be shamed by neglect of our own. It is a language of wondrous excellence. It has an unequalled ancestry. The richness and strength of ancient and mediæval tongues have flowed into it. The elements have united in a harmonious whole, of unsurpassed capability and power. Freeing itself, by the vigor of its own central life, of all incongruous elements, it has, by the same life, assimilated to itself what is good and useful from without. The varied elements have not resulted in deformity or weakness, but given it incomparable opulence, and made it a vehicle of marvellous power and beauty for the expression of thought. We may accept as true the statement of that master of Philology, Grimm, that "in wealth, wisdom, and strict economy, none of the living languages can vie with it." It is the most widely diffused language of earth. The millions that constitute the ruling race of mankind, and march at the head of the grand column of enterprise and progress, speak it as their native and only

tongue. It is girdling the earth almost like its zones. No writer in any other tongue can speak directly so far and widely to mankind. And our language is the great instrument of advancing culture and science. The most indomitable enterprise of the race is working its marvelous results in its use. "Strong with the colonist," says Prof. De Vere, "cunning with the merchant, and bringing the blessings of the Gospel with the missionary, it promises soon to spread the benefits of civilization and the glory of God over the whole earth."

"Stronger far than hosts that march  
With battle-flags unfurled,  
It goes with Freedom, Thought, and Truth,  
To rouse and rule the World."

Such a language ought to be appreciated. It deserves to be studied. It must be confessed that its scientific study has not generally had the place in our Colleges it should. For a long time, while Greek and Latin, French and other languages, were engaging the time and thought of students, no provision was made for the study of the English. The rudiments acquired in Academy or Preparatory Schools were deemed enough, or students expected to become practical masters of it by instinct. The result was, that many who ornamented their productions with quotations of Latin and Greek, could not write good English. Much neglected, it has seriously suffered. Inapt choice of words, inaccurate arrangement, want of precision, a crude and slipshod style, have marked the writing of many who are called educated men.

If it be said, as it has been, that language is merely

the vehicle of thought, and that study is rightly engrossed more with the thought itself, as truth is greater than the modes that express it, it is admitted. But it is a faulty education by which the thinker is not trained to correct and vigorous expression of thought. Ideas are often dishonored by their unfitting dress. And the relation between language and thought is such that bad expression, by its reflex influence, perverts the thinking. The study of accurate expression is a drill into accurate thought.

It is a matter of gratification, that the work of collegiate education, among us, is now moving in the right direction in this respect. It is seen in the rapid endowment of Chairs of English Language in our Colleges. No Institution is up to an imperative necessity of the times, which falls short here. The movement will bear happy results. Learned investigation is bringing out most interesting and valuable material, and enriching the field. The harvest will be worthy.

3. Along with our own, increasing interest is felt in making provision for the study of other living languages. These widen the mental culture and enlarge the sources of knowledge. Attention is specially attracted to the German, in view both of its own character and our peculiar relations to it in this country. The necessity of providing for its study, is beginning to be recognized. Its utility alone, as a needed medium of business in our mixed population, would vindicate for it a place in the arrangements of American Collegiate education. But to the scholar's view it has higher claims. It opens out into a field of literature, philosophy and theology, of wonder-

ful breadth and richness. The treasures of the German mind, and of German erudition, are enriching the thinking world. And for uses of Comparative Philology, it is of exceeding value. For the English, through its Anglo-Saxon elements, roots deeply into the German tongue. A just estimate, therefore, of the demands of education among us, it cannot be questioned, will justify the interest which this Institution is known to have always felt in this direction.

4. There is one subject more, of which I will speak briefly—the need of extended cultivation of correct Mental Science. Our age has been, and still is, marked by earnest inquiry in this department. The domain of psychological studies has been greatly enlarged, and placed in the gravest relations to Morals and Theology. On this widened field conflicting systems have been struggling for sway, and varied and far-reaching interests are involved in the issue. It is no light question, what system of philosophy shall command the cultivated mind of our land, and direct its thinking. The question awakens the deeper concern in view of the fact, that, in accordance with some peculiar tendencies of the times, many earnest minds are in danger of being drawn under the influence of metaphysical systems, pretentious, imposing and dogmatical, but erroneous, inadequate, and destructive. And though here, as elsewhere, truth will ultimately conquer, it is sad that a single generation, especially one wielding the energies and enterprise into which the growing mind of our country is coming, should suffer all the injuries to its highest character and welfare which are inevitably in-



flicted by a false philosophy. In the supersession of the defective, sensational systems of Locke and Hartley, Psychology had passed into a better appreciation of the powers of the mind, and a more rational and comprehensive classification of the intellectual phenomena. But it has not fully escaped either from old errors or new perils. It is painful to see metaphysics turned back, or aside, from a course of development as true science. It awakens concern to see the elevated, spiritual system of Sir William Hamilton—although not altogether free from some of the errors of Kantian Transcendentalism, and marred by some defects and incongruities—giving way to the growing authority of J. Stuart Mill, with his revived sensationalism and low materialism, leaving truth but impressions, virtue nothing but utility, and theology without a God. It is only a further deterioration that is foreshadowed in the bolder speculations of Herbert Spencer, which are attracting the ardent and restless mind of the young in England, and urged there, and in perhaps more grossly materialistic forms in this country, as the basis of a reorganization of the whole scheme for the education of the young. That these theories are wrought into grand and imposing generalizations, made attractive by novelty and grace of method, and withal urged, with dogmatical rigor, as involving the essential conditions of all true and universal science, only prepares for the involved fundamental errors an easier reception and wider mischief.

These things make it imperative that our Colleges, as the guardians of true philosophy, should give an especial prominence, at this time, to correct culture in psycholo-



gical study. The activity for the false must be met by corresponding activity for the true and good. Besides the general and usual value of metaphysical studies, this special summons is upon us. There must be no skimming and superficiality here, but free, open, candid and masterful grappling with the whole subject in the interest and support of a true, comprehensive, spiritual and theistic Psychology.

But I must pursue this subject no further. Our work lies invitingly before us. Pennsylvania College must stand in its lot, among the other Colleges of our land, in zealous promotion of the high interests of true learning and religion. It must place before itself no low standard. It must work in the use and service of no narrow or partial scheme, but in the extended power and beautiful harmony of wise and broad combination of culture. In the centre of all the sciences Christianity must stand, like Joseph's sheaf amidst the reverencing sheaves of his brethren. In the study of Language and Literature, with their humanizing and polishing influence—Mathematics with their severe discipline in connected, abstract, logical thought—the Natural Sciences in their present place of wondrous and exciting progress and broad utility—and Metaphysics, touching on the sublimest truths by which the realm of thought is glorified or moral welfare affected—the Institution will labor to produce the disciplined and intelligent scholarship desired by its official guardians and its supporters, and demanded by the age. We ask the generous confidence and active co-operation of the friends of the College. Gratified with its honorable posi-

tion and worthy success in the past, you have a right to expect that it shall not only maintain its rank, but, with better advantages, come into still better efficiency. It is still lacking in means needful for the work to which it feels itself called. It must look to the Church and the friends of learning, to supply it with the funds necessary to relieve it from embarrassment, and bring it into its proper condition of power. The appeal it makes is sustained by the high and multiplied interests concerned. This Institution is one of that worthy number of educational agencies which are successfully laboring for the good of man and the glory of God. Already its power has gone out to the seas, and its rays, like those of the sun, are making the circuit of the earth. You wish its light still to shine, and warm, and beautify. How beautiful and good is the light of true knowledge. Fit emblem of it is that light which, with the morning sun, breaks through the East, revealing the marvels of God's power, wisdom and love, in valleys and mountains and streams and flowers, and showing safe paths for human feet. It is knowledge that scatters earth's night, and brings the riches of God's loving work in nature and above nature into entrancing apocalypse, and guides mortal steps in the ways of joy on earth to immortality in heaven. We rejoice, therefore, in the high mission appointed to our College, as called to stand for continued and wider spread of this light, both in the separate, yet blended and beautiful seven-fold colored rays of science, and in their union in the perfect, pure white of the everlasting Word of God.



